

CHRIST'S <sup>4372. b. 16.</sup>  
<sup>1-12</sup>  
G L O R Y  
D I S P L A Y E D;  
O R, T H E  
M Y S T E R Y  
O F H I S  
E X C E L L E N T T I T L E S ex-  
plained.

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L O N D O N :

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## P R E F A C E.

**T**HERE are such profound mysteries in our holy religion, that far transcend the understanding of natural men; and, for want of spiritual judgment, are frequently treated with scorn and contempt, and looked upon as ridiculous and absurd. But, notwithstanding the mysteries of the kingdom of heaven may be hid from the self-conceited, wise and prudent, yet they are certainly revealed, by his Holy Spirit, to those who have their hearts truly prepared, by humility, to receive divine instructions.

In the following pages is contained a short, concise explanation of some of the wonderful mysteries

iv P R E F A C E.

couched under the various names or appellations, as they are peculiarly adapted to our blessed Saviour in holy Writ; that, by comparing earthly things with heavenly, and temporal things with those that are eternal, you may be led to contemplate on those excellent characters or relations, in which our glorious Redeemer presents himself as every way suitable to the various wants of those sinners that see the great necessity of repentance towards God, and true living faith in his precious blood and righteousness.

If thou art a real experimental christian, then, I doubt not, but you will see the Redeemer's Glory wonderfully unveiled in the following metaphors; where your dear Redeemer exhibits his glorious excellencies in such a manner, that may have a tendency to excite you to greater love and gratitude to him who is become to you,

*Ist,*



## P R E F A C E.

v

1. As a sun to illuminate.
2. As a star to guide.
3. As a rock to build on.
4. As a fountain to wash in.
5. As a counsellor to plead your cause.
6. As a Shepherd to watch and guide.
7. As a lamb offered for your sin.
8. As a pearl to enrich you.
9. As a head to give you life and influence.
10. As a vine to comfort and strengthen you.
11. As a friend loving and tender-hearted towards you. And,
12. As a lion to destroy all the powers of darkness.

In whatsoever hands this little tract may, by Providence, fall, I hope you will peruse it with candour and seriousness. And may the blessed Spirit of God give you

vi      P R E F A C E.

rightly to understand the glorious  
mysteries contained in it, is the ear-  
nest desire of him, who is

Your Soul's Well-wisher,

And Friend,

For Christ's Sake,

*C. Bradbury.*



CHRIST'S



## CHRIST'S Glory displayed, &c.

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I. Christ is called the sun of righteousness,

Mal. iv. 2. *But unto you that fear my name, shall the sun of righteousness arise with healing in his wings.*

Sun.

*The Mystery.*

1. **T**HE sun hath his orb, his tent, or, as the scripture terms it, his tabernacle. See Ps. xix. 4.

2. *The sun hath his rising and setting.* He cometh forth of his chamber like a bridegroom, and goes to bed

*The Explanation.*

1. **C**HRI<sup>ST</sup> also hath his tabernacle.

1. In heaven, his Father's bosom.

2. On earth, his saint's heart.

2. *Jesus Christ hath also his beginning according to the flesh:* For as he is the son of God, he knew no other

*The Mystery.*

bed again at even; which is spoken in relation to several countries; for the sun knoweth no place of rest, nor hath he where to lay his head and sleep. To him both night and day is alike; for he is always riding post, and stays no where. See Ps. xix. 5. Mark i. 32.

3. *The sun is at the Lord's command*, for it's rising, standing still, going back, or going down. The sun doth all by God's order and appointment. He hath an ordering ordinance. See Job ix. 7.

4. *The sun (among the ancients) was an hieroglyphick of truth*; and therefore he was painted naked. Hence arose their adagial saying, to speak against the sun; that is, against

*The Explanation.*

ther beginning than his Father did, and that was none. He had no beginning of being, though he had of birth. And accordingly Christ had his even too; this glorious Sun did set, but soon arose again to enlighten the world.

3. *The son Christ did all by his Father's command*. He spake not by himself or of himself; but all he did by virtue of the commission his Father gave him. See John v. 30.

4. *Jesus Christ is the very truth*; the plain and naked truth; the rule and touchstone of truth. Every thing besides Christ hath something of a lie in it. There is much



*The Mystery.*

gainst the manifest and open truth. And we have a phrase like it concerning an apparent truth, 'tis clear as the sun.'

5. *The sun is the superintendent over the world.* The archbishop and governor of the world; in the scripture called the queen (queen Regent) of heaven. See Jer. vii. 18.

6. *The sun is of a wonderful magnitude.* Called a great light; and is supposed by some to be 166 times bigger than the vast body of the earth. See Gen. i. 16.

7. *The sun is fair and bright.* The beauty and ornament of heaven; a rubie set in that golden ring. The  
sun

*The Explanation.*

much doubling in other things. Christ is unity, and therefore verity; for every oneness is truth. See John xiv. 6.

5. *All government is committed into the hands of Christ.* He is the bishop of our souls. He hath the ordering and disposing of all; 'tis left to him. See Isa. ix. 6. and xxii. 21. John v. 22. 1 Pet. ii. 25.

6. *Jesus Christ is very great in power and goodness.* Christ is great without quantity; his magnitude is unmeasurable; there are no limits to his greatness. See Pf cxxxv. 5.

7. *Christ is clearer than the sun;* yea of such brightness, as, were we to look upon him in his glorious being,

*The Mystery.*

sun is of that brightness, as a man cannot look on it, but it dazzles and blinds his eyes, unless he look downward and behold it in water, a thick and gross medium. See Cant. vi. 10.

8. *There is but one sun.* And from his singularity he takes his name. There are many stars, but there is only one sun.

9. *The sun is the eye of the world.* The fountain of light. The sun enlightens the moon, stars, and all the world. He is always sending forth his beams of light.

10. *The*

*The Explanation.*

ing, our eyes would dazzle and wink at it; but indeed to look downward, and see him through flesh, (his glory veiled with grace) he is visible; yet therein the most lovely above ten thousand. See Cant. v. 10.

8. *Christ is the only son of righteousness.* There are many adopted sons, but not a begotten son beside him. The Heathens called God by the name of One. See Mal. iv. 6.

9. *Christ is the saint's eye; yea the world's eye.* He is the fountain of light, in whose light only we see light; and there is never a day but Christ is ministering and giving forth light to the world, especially to his faints in the world. See John i. 9.

10. *Christ's*

*The Mystery.**The Explanation.*

10. *The sun is very wonderful and admirable.* All the world gazeth on it with admiration; yea, it is so admired, that by many it is adored and worshipped for a god. And many insensible creatures (some by opening and shutting, as marygolds and tulips; others by bowing and reclining the head, as the sunflowers and the mallowflowers) are sensible of his presence or absence. There seems to be such a sympathy, that if the sun be gone or clouded, they wrap up themselves, or hang their heads, as unwilling to be seen by any eye but his.

*The sun is wonderful, especially in his motion and operation.*

1. His

10. *Christ's name is wonderful.* Angels and saints for love, the world and devils for fear, wonder at him. The saints (duly and truly) adore him for their God. And were there ten thousand suns, the saints would admire Christ ten thousand times more than all. He doth so attract and ravish their hearts by the beaming forth of his love-rays on them, that they seem not to be, (they are sick and dying) if they be not with Christ. They open when Christ comes, and shut when Christ withdraws; and will not be kissed by any lips, nor embraced by any arms but his. See Cant. v. 8.

*Christ is especially wonderful in his motion and operation.*

1. *The*

*The Mystery.*

1. *His motion is very strong and giant-like.* He goeth forth like a strong man in his might. See Ps. xix. 5. Exod. xv. 13.

2. *His motion is very swift.* He makes haste, as one who runs a long race, even the whole circuit of heaven in a day. Hence the poets did fain the sun to be drawn in a chariot by horses. See Ecclef. i. 5. Ps. xix. 5, 6.

3. *His motion is constant and continual.* He is ever in motion, and ever keeps the same pace. If he do at any time stand still, 'tis not to ease himself; 'tis not for his, but his Creator's pleasure.

4. *He is unwearied in his motion.* He doth not tire in running his race. He doth not spend

*The Explanation.*

1. *The motions of Christ are strong and powerful.* As when he moves

1. To convert souls.  
2. To help his people.  
3. To avenge himself of his enemies.

2. *Christ's motions are swift and speedy.* He flies on the wings of the wind, and skips like a young roe. And God never makes more haste than when he comes to the relief of his people. See Ps. xviii. 10. Cant. ii. 17.

3. *Christ's motions are continual.* He is never out of action. His father and he are always in motion for the creatures good, either by providence or grace. See John v. 17.

4. *Christ is unwearied in his motions.* He is indefatigable in his journeyings for his people.



*The Mystery.*

spend himself by his motion.

5. *The sun's motion is regular.* He never goeth without his bounds; he ever keeps the zodiac, his own line.

6. *The sun's motion is for distinction of times and seasons;* day and night, winter and summer, spring and autumn, are in every place, according to the sun's motion; according to the access and recess of the sun to and from places, such are their times. See Gen. i. 14.

2. *The sun is wonderful in operation.*

1. *The influence of the sun doth reach to every creature.* It penetrates into the bowels of the earth, and dives as deep as the bottom of the sea. Nothing is hid from his heat. He shoots forth

B

his

*The Explanation.*

ple. Christ's layings-out doth not spend him.

5. *Christ's motions are all regular;* that is, according to his will: That is Christ's way, out of which he never goes.

6. *Christ's motion makes great difference of times with persons.* 'Tis night where Christ is not; 'tis day where he is. 'Tis morning sooner with some than with others. Summer and winter, spring and autumn, among the christians, is according to Christ's coming and going.

2. *Christ is wonderful in operation.*

1. *The influence of Jesus Christ reacheth to every creature.* Not heaven, not earth, not hell hath any thing which he finds not out. All things are naked to Christ, because his eye is every where.

Though

*The Mystery.*

his beams like so many darts to pierce the body of the earth, and with his lightful rays maketh search into the darkeſt dungeons. His remoteneſs from the earth doth not impede his operation. See Pf. xix. 6.

2. *The ſun's heat is felt, when his light is not ſeen.* His power and efficacy is not bound up, when his face is veiled with clouds.

3. *The heat of the ſun dries up all filthy and muddy places,* by exhaling the vapours, which would otherwiſe corrupt the air, and make it infectious and peſtiferous.

4. *The ſun doth expel darkneſs.* The night takes her flight, when the ſun ariſeth in his might. Darkneſs  
nights,

*The Explanation.*

Though Chriſt be ſeated in heaven, yet his hand doth reach to earth, as well as his eye. He is preſent by his knowledge and powerful working in every corner of the earth. See Amos ix. 2.

2. *Chriſt is often felt when he is not ſeen.* He works powerfully and efficaciously in his people, though there be a curtain of darkneſs drawn between him and them. See Job xxiii. 8 to 12.

3. *Jeſus Chriſt doth exhale and dry up the ſtinking ſinks of ſin and corruption,* which elſe would infect and kill his people. He is ever extracting the dregs of fleſh, and roots of bitterneſs.

4. *Chriſt's appearing drives away darkneſs.* Chriſt turns night into day, and evening into morning. Chriſt-

*The Mystery.*

nights, and the sun days the world.

5. *The sun works divers effects upon divers objects.* It melts snow and ice, and hardens clay, &c. and this is according to the matter it meets with.

6. *The sun is useful to generation.* For many precious fruits are brought forth by the sun. It makes the plants, which were laid in the graves, to rise and spring again. Hence the sun is called the very life and soul of the world by some, because it animates the creatures.

11. *The sun is very profitable to the world.* He shines no where but the world is the better for him. For this, Homer calls the sun, 'hundred-handed,' because he is so beneficial.

B 2      12. *The*

*The Explanation.*

Christless souls are exceeding dark.

5. *Christ softens some men, while others continue in hardness.* His gospel hath the tendency to soften some and harden others.

6. *We are regenerated and born anew by the Spirit of Christ.* All the precious fruits of the Spirit, as holiness, faith, love, joy, &c. they are all from Jesus Christ. We that lay buried in a grave of sin and misery, have a resurrection by the rising of the sun of righteousness.

11. *Christ is very profitable to every soul where he comes;* for where - ever Christ comes, there comes with him the love of God, joy in believing, salvation and eternal life.

12. *Ob*

*The Mystery.*

12. *The sun is very comfortable.* Alas ! what a sad time it is, when the heavens walk in sable, black, mourning and tear-shedding clouds ! the world seems to be covered with sack-cloth, when the sun is eclipsed. But men and beasts even smile together ; yea, the very vegetables of the earth lift up their heads for joy when the sun shines. 'Tis a pleasant thing to behold the sun. See Eccles.

xi. 7.

' Art gone, clear sun ? 'tis night, 'tis death  
' to me :

' 'Tis day, 'tis life, 'tis all when I have thee.

13. *The light of the sun swallows up the glory of the moon, and obscures the light of the stars. The greater light obscures the less, and makes it to be little or not at all regarded.*

*The Explanation.*

12. *Oh, how comfortable is the light of thy countenance, dear Jesus !* It is refreshing. Alas ! how doth a poor soul droop, and will not be comforted, when thou art not shining and smiling upon it ! it hangs down the head and begins to die, if thou come not : but, when thou breakest out of the cloud, oh how sweet is thy voice, and thy countenance lovely ! the light of it is better than life.

13. *The light of Christ swallows up sense and reason, and drowns them in believing. The day-light of Christ the sun, makes the night-light of sense and reason, the moon and stars, to be less*

14. *The* esteemed. 14. *The*



*The Mystery.**The Explanation.*

14. *The glory of the sun is more than the glory of the moon or stars.*

That is, the sun is fuller of light than the moon and stars, and gives light to them; though their light is much of it borrowed. See 1 Cor. xv. 41.

15. *The sun can never be totally eclipsed.*

For the moon (whose interposition between the sun and our sight maketh an eclipse) is far less than the sun, and so cannot overshadow it.

14. *The glory of Christ is more than the glory of all the world; yea, of all the Saints.*

He hath more light and righteousness than they; and they have none but what they have from him. See 1 Cor. i. 30.

15. *Jesus Christ is never totally eclipsed.* If his face be hidden in great part, yet there is some door of hope, or some crevice of light, by which the soul is cheered. For sin, which interposeth between Christ and us, is less than Christ, and cannot eclipse him.



## II. Jesus Christ is called a star,

Rev. xxii. 17: *I am the bright and the morning star.*

Star.

*The Mystery.*

*The Explanation.*

1. **A** Star is but a piece of heaven enlightened. The stars partake of the same nature and conditions with the heavens; they are of, in, and move with the heavens.

2. Stars give forth their light in the night. They appear (as the rulers of the night) when there is no light besides theirs. They shine when else darkness would cover the face of the earth. They shine in the twilight; and though they are clouded, they are not eclipsed.

3. Stars

1. **J**ESUS CHRIST is heaven's, his Father's brightness. He partakes of the same nature and condition with his Father. He is God of God, God in God, and God with God. See Heb. i. 2. John i. 1, 2.

2. Christ shines to us in the midst of darkness. When our own light was darkened, our day turned into night, this star arose and made our evening morning. He ever shines to perfect day, and never lies eclipsed, though sometime clouded. See Eph. v. 8.

3. Jesus

*The Mystery.*

*The Explanation.*

3. *Stars serve for direction.* They are the traveller's and mariner's night-dial, whereby they steer their courses, as the wise men did follow the star which they saw before them. See Matt. ii. 9.

4. *Stars are high.* Setting a nest among the stars, is setting the nest on high. And Eliphaz shews the elevation of the stars: behold the height or head of the stars, how high they are. See Job xxi. 12.

5. *The stars are fixed in the firmament of heaven.* They do not wander up and down like comets. They move indeed, but orderly, keeping their ranks and files at a distance, never going out of their orbs. See Gen. i. 16.

6. *The*

3. *Jesus Christ is our guide and leader* through the dark wilderness and sea of troubles to our Canaan. He is the true pole-star, by which we steer to the haven of heaven. See Deut. viii. 2. Ps. xlviii. 14.

4. *Jesus Christ is ascended on high.* His seat and throne is exalted above the stars. He is enthroned in the bosom of his Father. The Lord is high above all the nations. See Eph. i. 8. Ps. cxiii. 4.

5. *Christ is fixed in the heavens.* He hath taken up heaven for his habitation; from whence he will not stir forth again till he come to judge the nations. He now moves in the Spirit.

6. *Christ*

*The Mystery.*

*The Explanation.*

6. *The stars are very big and great.* Some say, that the least of the fixed stars is bigger than the moon. They are, without controversy, very great, or we could not see them at such a distance.

7. *The stars (though they be exceeding great) shew but little in the eye.* A man's sense cannot comprehend the dimensions of the stars.

8. *The stars have a secret and admirable influence on things below.* None can bind the sweet influences of Pleiades. Astrologers tell us strange stories of the regiment that stars have over men and states, their affairs and manners. See Job xxxviii. 31.

9. *The*

6. *Christ is exceeding great.* All the nations to him are but as nothing; but as a drop to the ocean, a star to the heavens, a mote to the sun. Our dim and weak sight cannot see his greatness.

7. *Christ shews little to the world's eye.* They which make sense the judge, and look on Christ according to the flesh, have a very low esteem of Christ.

8. *Christ hath a mysterious and wonderful secret way of conveying his influence into his people, which none can impede.* And he only is truly the governor of all men; their states, manners, and affairs are transacted according to his pleasure.

9. *Christ's*



*The Mystery.*

*The Explanation.*

9. *The morning-star is the sun's harbinger.* He is the pledge of future light. He ushers in the sun, and is the forerunner of perfect day.

10. *The morning-star excels and exceeds all other stars in brightness.* He outshines all the stars.

11. *Stars are emblematical of honour and dignity.* They are representations and badges of nobility, heighth, and eminency. Maximus was stiled a star. This was the glory and royalty of the woman, that on her head was a crown of twelve stars. The righteous shall shine like stars. See Rev. xii. 1. Dan. xii. 3.

9. *Christ's arising in the soul is the forerunner, the pledge and earnest of all his fulness of grace and glory; he ushers in both.*

10. All the saints shine like stars, *but Christ is unconceivably more bright than they.* He outshines all his fellows.

11. *Jesus Christ is the star of Jacob,* which notes (as the Chaldee hath it) the royalty of Christ; and both are titles of his honour, that he is the off-spring of David, and the bright and morning-star. Therefore the false Christ, (the son of a lie) who rose in the days of Trajan, named himself the son of a star. See Num. xxiv. 17. Rev. xxii. 16.

*The*

*The disparity which is shewn between light and Christ, will also hold forth the shortness and deficiency of heaven, sun and stars, in holding forth Christ.*

*The Mystery.*

They say, That whereas all other planets conjunction is the perfectest amity; the sun, contrarywise, is good by aspect, but evil by conjunction.

*The Explanation.*

But Jesus Christ is not only good by aspect, but in conjunction also; yea, indeed the sweetness and perfection of our amity with Christ is in union and communion.

III. Christ is called a rock,

2 Sam. xxiii. 3. *The God of Israel said, The rock of Israel spake to me.*

1 Cor. x. 4. *For they drank of that spiritual rock that followed them, and that rock was Christ.*

*Rock.*

*The Mystery.*

1. **A** Rock is a firm and sure foundation. Soft stones will not bear a superstructure, nor endure the beating of a tempest. Therefore Christ calleth

*The Explanation.*

1. **C**H R I S T is a sure and firm foundation. If a man lay the structure of his salvation upon this corner-stone, all the rage of hell cannot

*The Mystery.*

leth him a wise builder, who builds his house upon a rock. Such a house stands it out against storms, because founded on a rock, a firm place. Soft stones, as were they of Carthage, will not, nay cannot stand it out. See Matt. vii. 24. Luke vi. 48.

2. *Rocks yield shade against the heat, and keep off the scorching of the sun from them that lie under them, that they be not sun-burnt. Oh how great mercy is the shadow of a great rock in a weary land! See Isa. xxxii. 2.*

3. *Rocks are places of height and eminency; from whence we take pleasant prospects and see afar off. Balaam saith, 'From the top of the rocks I see him, and from the hills.'*

*The Explanation.*

not subvert it, nor beat it down. He that believes on, that is, commits himself to this tried corner-stone, shall never be confounded. Christ will make the roaring waves his ludibrium and scorn. See 1 Cor. iii. 11. 1 Pet. ii. 6.

2. *The rock Christ Jesus can shade a man from the wrath of God. He can keep a soul from being sin-burnt, or hell-burnt. He can refresh a poor wearied soul with his shadows.*

3. *Christ, our rock, is high and eminent; taller by the head (as was Saul) than all his brethren. And, if a man stand upon his shoulders, he may take a better survey of* hea-

*The Mystery.*

‘hills.’ The eagle makes her nest on high; she dwelleth in the rock. See Num. xxiii. 9. Job xxxix. 27, 28.

4. *Rocks are strong, and thereby places of security.* They are cannon proof; and can stand it out against all batteries, and prove themselves impregnable. They that were in distress hid themselves in rocks; and David, for security, came into a rock. See 1 Sam. xiii. 6. xxiii. 25.

5. *Rocks are very durable, permanent and lasting.* They do not wear away, nor grow weak with age. They were, among the Egyptians, hieroglyphical of perpetuity.

6. *Rocks*

*The Explanation.*

heaven than Moses could of Canaan, when he stood on the top of Pisgah. He sees most of God that stands on Christ to behold him. See Ps. lxi. 2. 1 Sam. ix. 2. Deut. iii. 27.

4. *Christ is our place of strength and safety.* Christ is a rock that is devil-proof, world-proof, and flesh-proof. None can storm nor undermine this rock. Here a soul may hide itself and be safe; for, being in Christ, he may challenge law, sin, death, and hell to do their worst. See 1 Cor. xv. 45.

5. *Christ indeed is everlasting.* He never decays nor wastes. Though he hath been so long, and wrought so much, he is no older nor weaker than he was.

6. *All*



*The Mystery.*

6. *Rocks yield honey*, as God said, out of the rock with honey would I have satisfied them; yea, God made them suck honey out of the rock. Sweet waters. See Ps. lxxxii. 16. Deut. xxxii. 13.

7. *Precious stones and jewels are but, as it were, the spawn, or (as some philosophers would have them) the sweat of rocks.* All rich mines of gold, silver, tin and brass, are in and among the rocks. See Deut. viii. 9. Job xxviii. 2.

8. *Rocks yield the purest, sweetest, and pleasantest springs of water.* The clearest water is that which comes percolated and strained through the rocks. See Deut. viii. 15. Job xxviii. 10.

C

9. *Rocks*

*The Explanation.*

6. *All our honey-sweet comforts are from our rock Christ.* The gracious words which drop from Christ's mouth are sweeter than honey or the honey-comb. See Ps. xix. 10.

7. *In Christ are hidden all the precious treasures of grace, wisdom and knowledge.* The graces of the Spirit, which are the gold and silver, pearls and precious stones of christians, are the immortal seed of Christ, and the distilling of his drops of sweat upon us. See Col. ii. 3.

8. *The purest, yea, all the springs and rivers of joy flow from Christ.* 'Tis out of this rock that the clear and chrySTALLINE streams of living waters bubble forth.

9. *Christ*

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*The Mystery.**The Explanation.*

9. *Rocks yield oil.* The hardest rocks the softest oil. The rocks pour out rivers of oil, water like oil. Pliny mentions a fountain in Cilicia, near the city Soli, that yieldeth water which serveth instead of oil. See Deut. xxxii. 13. Job xxix. 6.

10. *Rocks were places of sacrifice.* They were instead of altars. They laid the flesh and the unleavened cakes upon the rock. See Judg. vi. 20. xiii. 19.

11. *Rocks have no beauty nor comeliness.* They are rough and craggy things. See Isa. ii. 21.

12. *Rocks are very dangerous to stumble at, and to fall on;* all that falls on them is brui-

9. *Christ, our rock, sends forth the oil of the Spirit* to anoint his people, to supple and soften their hard hearts. We have received an unction from the Holy One. See 1 John ii. 20.

10. *Christ, our rock, is our altar;* upon which we offer up our duties to God: yea, he was the altar upon which himself was sacrificed. See Heb. xiii. 10. ix. 26.

11. *Christ, to the eye of the world, had no beauty why he should be beloved.* See Isa. liii. 2, 3.

12. *Christ is a stone of offence and stumbling to many;* but he that falls on that stone, is bro-

*The Mystery.*

bruised, if not broken  
to pieces.

*The Explanation.*

broken; and, if the  
stone fall on him,  
ground to powder.  
See Rom. ix. 33.  
✓ Luke xx. 18.

*Christ not a rock in all things : For,*

1. *Rocks* are breath-  
less, senseless, and mo-  
tionless *bodies*.

1. *But Christ* is a  
living, lively, and ac-  
tive *Spirit*.

2. *Rocks* are the  
coarsest sort of crea-  
tures. They are of a  
very low being, the  
next to nothing.  
They share very little  
of the active elements,  
fire and air. They  
are but earth conden-  
sed and congealed in-  
to a massy lump.

2. *But Jesus Christ*  
is the highest of, and  
the highest above all  
beings. He is nothing  
else but Being; and  
that not constituted of  
any element, not of  
any original princi-  
ples but himself.

3. *Rocks* (though  
they are lasting) are  
not everlasting. They  
and time must have an  
end together.

3. *But Christ* is e-  
verlasting, the rock of  
ages; his strength and  
all is always so; he  
knows no end.

4. *Rocks* (though  
they were altars) could  
not sanctify the gift.

4. *But our rock, our*  
altar doth sanctify the  
gift. Whatever in-  
cense

*The Mystery.*

It was not enough to make the oblation acceptable that it was offered upon a rock.

*The Explanation.*

cense of prayer or of thanksgiving is offered upon Christ, the offering is consumed, that is, accepted for the altar's sake.

IV. Christ is called a fountain,

Jer. ii. 13. *They have forsaken me, the fountain of living waters.*

Zech. xiii. 1. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.*

*Fountain.*

*The Mystery.*

1. **A** Fountain is the spring and head of waters. 'Tis the womb in which waters are conceived, and from whence they issue and stream forth. A fountain is the rise and beginning of waters. See Gen. vii. 11.

2. *A*

*The Explanation.*

1. **C**HRI<sup>ST</sup> is he from whom (as from a fountain) flow all our rivers of joy and consolation. Christ is the spring, the beginning, the rise, the head of all the waters of life.

2. *Christ*



*The Mystery.**The Explanation.*

2. *A fountain denotes abundance and fulness.* Oh that mine head were a fountain of tears, (that is, full of tears) that I could weep abundantly. A fountain hath plenty of waters. 'Tis very unusual to find fountains without water. See Prov. viii. 24. Jer. ix. 1. Lev. xi. 36. Jer. xiv. 3.

3. *A fountain is* (not only capacious, but) *tenacious also*; for the place which contains the vapours is very dense, hard and well compact, lest the water should too prodigally diffuse itself and so evaporate. A fountain retains the water, and lets it go

C 3

forth

2. *Christ hath an abundance*; yea, all fulness of grace, of holiness and righteousness is in him. He hath not only a few drops of grace and consolation, but is an ocean of both; contains a whole sea of goodness within himself; infinite fulness, which knows no height, nor depth, nor breadth, nor length. His mercies never fail. See Eph. iii. 19. Col. i. 19. Lam. iii. 24.

3. *God doth* (not only contain, but) *also retain the waters of life.* God holds them in the hollow of his hand; they are bound up in the boundless being of God; and cannot go away from God, but only through one passage, and that

is

*The Mystery.*

forth only at some certain passage.

4. *A fountain, (when it hath vent given) casteth forth the waters.* Hence the water is called living water, from the motion and bubbling forth. Fountains are so pregnant and bigbellied with waters, that they seem to be in sore travail, till they be delivered, and have found a meatus, a vein, a passage through which they may scaturiate to water the world. Jer. vi. 7.

5. *Fountains do always empty themselves into the lowest places.* They love to glide in the valleys of the earth. See Ps. civ. 10.

6. *Foun-*

*The Explanation.*

is our Saviour Jesus Christ.

4. *Christ, who is the fountain-mouth, is always casting abroad his living waters.* His heart is always flowing and running forth. His bowels are so full of goodness, mercy and love, that he seems restless, till he be pouring out the waters of life upon his people. He is always diffusing, imparting and giving forth himself to his children.

5. *Christ filleth the humble, and walketh in the lowest of hearts.* Mountainous spirits are resisted, but valley spirits are watered. See Isa. lvii. 15. James iv. 6.

6. *The*

*The Mystery.*

6. *Fountain water is common to all; and 'tis to be had freely without paying for it. It was a time of great misery when they paid for their waters. Every man may come to the fountain. See Lam. v. 4.*

7. *Fountains yield pure and unmixed water. Fountain water is clear, fair, and without mud.*

8. *Fountains are pleasant and delightful. A fountain doth much adorn and beautify a place, and add very much to it's pleasantness. See Cant. iv. 15.*

*The Explanation.*

6. *The water of life (which flows from the fountain of God's breast) is common to all. 'Tis common salvation, to be had without money, or without price. God doth not sell his living waters, but gives all freely. See Jude 3. Isa. li. 1.*

7. *God's living water is pure and purifying, clear and clarifying. There is no mud among God's living water; 'tis chrystal and fair indeed; far better than wine.*

8. *At God's right-hand (that is, with Christ) there are pleasures and delights for evermore. Therefore Christ is called a fountain of gardens. See Ps. xxxvi. 9. Cant. iv. 15.*

*Though*

*Though fountains hold forth much, yet they hold not forth all of God; herein they fall short.*

*The Mystery.*

1. *Fountains are beholding to something without them (either sea or vapours) for their water. Though it be there conceived and formed as in the womb, yet the seed is from without.*

2. *These fountains cannot give life, though they help to maintain life; neither can they restore life to the dead.*

3. *These fountains cannot fill and satisfy. Though a man drink of them, he is still thirsty. See John iv. 13.*

4. *These*

*The Explanation.*

1. *But Christ is beholding to none; he is in himself, and of himself. Christ is independent upon any (being superintendent over all his) creatures. He takes in nothing from without.*

2. *But Christ is a fountain of living water that is life-giving. And there is nothing better to recover a poor fainting or dying soul than Christ's water of life.*

3. *But the living water which Christ gives, satisfies the drinker. He that drinks thereof, shall never thirst more. See John iv. 14.*

4. *But*



*The Mystery.*

*The Explanation.*

4. *These fountains may be filled and stopped up, and so yield no water; as the well which Abraham's servants had digged. See Gen. xxvi. 15.*

4. *But Christ will not, cannot fail of his fulness or freeness. Neither can he be stopped up by any Philistines from watering his people.*

V. Christ is called a counsellor,

*Isa. ix. 6. His name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace.*

*Counsellor.*

*The Mystery.*

*The Explanation.*

1. **T**HE proper office of a counsellor, is (implied in his name) to give counsel; to advise and direct men in the managing their business according to law.

Now to this purpose it is requisite,

1. That he be a man of knowledge and

1. **J**ESUS CHRIST doth counsel his people. He adviseth and directeth his clients how to manage and transact all their designs according to the law, the will of God. See Ps. xvi. 7.

Christ is furnished,

1. With wisdom and knowledge; for he

*The Mystery.*

and understanding ;  
and that more especially in these two things :

1. That he be well read and versed in the fundamental laws and statutes of the realm ; that he may know wherein the law is for or against his cause. He need be well acquainted with the topics, rules and grounds of law.

2. *That he do fully comprehend the state of the cause in which he is to appear.* To see to evidences, to examine witnesses, to weigh well all circumstances, that every thing be in order, doth much concern him. For otherwise there be so many quirks, quiddities, and

*The Explanation.*

he is the very wisdom of God. See 1 Cor. i. 24. And

1. Christ is very well read in the statutes and decrees of heaven ; he knows the fundamentals of God's law, having been the maker and register thereof from all eternity. He knows what is to be done at the king's bench, being to sit judge there ; and what in the court of requests, being chief master there.

2. *Jesus Christ is fully acquainted with the state and case of his people, for whom he is advocate and intercessor.* He orders every thing so wisely, and orders all so faithfully, that, though the old serpent himself be his adversary and opponent, he shall find no-

*The Mystery.*

and evasions in law, that an adversary may soon find a start-in hole.

2. It is requisite that a counsellor be faithful, and that

1. In telling the plain and naked truth to his client, whether his cause be good or no; and not bear him in hand with fair words, (for a fee's sake) when he knows he shall be cast.

2. That his eyes be not blinded with a bribe. That he doth not sell the cause of his client, and betray or bewray it to the adversary. See Exod. xxiii. 8.

3. It is requisite in a counsellor, that he be eloquent and able (Nestor like) to deli-

ver

*The Explanation.*

nothing in him, nor in the cause he pleadeth, which shall prejudice him or it. See John xiv. 30.

2. *Jesus Christ is very faithful.*

1. In telling the soul the naked truth. If the cause be not good, Jesus Christ will not plead it. Christ pleads for suffering souls; but, if they suffer as evil doers, Jesus Christ will not speak in that case.

2. *Jesus Christ will not be bribed nor blinded.* Though the devil offer him all the glory of the world, he will not sell his people to him.

3. *Jesus Christ is the best spoken counsellor in the world.* Never man spake so sweet-

*The Mystery.*

ver himself with rhetoric that may drop like honey with soft words and hard-strong arguments; or else he may lose a good cause for want of speaking to it.

*The Explanation.*

sweetly, so convincingly, and with such authority as Christ speaketh. He will not suffer a cause to be wrested or worsted either for not speaking, or not well-speaking to it. See Cant. v. 13. Matt. vii. 29.

## VI. Jesus Christ is called a shepherd.

John x. 11. *I am the good Shepherd.*

*Shepherd.**The Mystery.*

1. **A** Shepherd doth mark his sheep; he sets his name upon them, whereby they are known from other mens.

*The Explanation.*

1. **C**HRI<sup>ST</sup> hath named his name, set his marks upon, and sealed his people with this sign, 'Holiness to the Lord;' which distinguisheth them from the world. See John x. 3.

2. *A*

2. *Christ's*



*The Mystery.**The Explanation.*

2. *A shepherd directs his sheep*; that is, he leads them to the green pastures and springs of water, where they feed. Should not the shepherd feed the flock? Yes. See Jer. xxxi. 24. Ezek. xxxiv. 2.

3. *Shepherds keep watch over their flocks*. They abide among the flocks to safeguard them from foxes, wolves, lions, &c. See Judg. v. 16.

4. *Shepherds often hazard their lives for their sheep*, to defend or rescue them from beasts of prey. As David, for a lamb, fought with a lion and a bear. See 1 Sam. xvii. 35.

2. *Christ feeds his people* with knowledge and understanding; he leads them by the water springs. He feeds them in his garden, in his temple, on beds of spices. See Jer. iii. 15. John x. 3. Cant. vi. 2, 3.

3. *Christ keeps a strict watch over his sheep*; his eye is never off them: he abides among the folds to keep them from danger. The Lord is my shepherd, I will not fear, &c.

4. *Christ lays down his life for his sheep*. He engageth himself against tyrants and devils, who would make a prey of, and devour his flock. See John x. 10, 11.

D

5. *Shep-*5. *Christ*

*The Mystery.**The Explanation.*

5. *Shepherds do strengthen the diseased, and heal them which are sick; bind up that which is broken, seek that which is lost, and bring again that which was driven away. See Ezek. xxxiv. 4. Luke xv.*

6. *Shepherds keep their sheep together; they suffer not their sheep to stray and straggle abroad, lest they be lost. See Ezek. xxxiv. 6, 12.*

7. *Shepherds judge between the fat and the lean. If any push the diseased, if they thrust and shoulder out the weak, shepherds take notice. See Ezek. xxxiv. 17.*

8. *Shep-*

5. *Christ hath a tender regard for weak believers; he carries the lambs in his bosom. He cures their diseases, and helps all their maladies. He seeks that which is lost, and binds up that which was broken. See Isa. xl. 11. Luke xix. 1.*

6. *Christ collects and assembles his sheep into flocks, and his flocks into folds. He tells them where to feed, that they may be together. See Ezek. xxxiv. 13. Cant. i. 7.*

7. *If Christ's sheep that are fat, and have power in their horns, push at the weak, he will ask them, 'Who made you lords, or why smite you your brethren?'*

8. *Christ*

*The Mystery.**The Explanation.*

8. *Shepherds are to give an account of their sheep; to see that none be lacking, but that the whole number be brought in.*

9. *Shepherds take great care to order their sheep; to see that the infected be separated from among the flock, lest they infect the whole.*

10. *Shepherds fleece their flocks. And 'tis but reason, that he who planteth a vineyard, should eat of the fruit; and he that keeps a flock, should eat the flesh thereof. This the shepherds*  
D 2 have

8. *Christ gives his Father an account of all his sheep. Here are all; I have not lost one. There shall not one miscarry nor die; they shall not be lacking, faith the Lord. See John xvii. 12. Jer. xxiii. 4.*

9. *Christ purgeth his church. If any goats and wicked ones come among the sheep, Christ casteth them out, lest a little leaven leaven the whole lump. The lepers must not be among the clean. See 1 Cor. 5. 5.*

10. *Christ expects the fleece, the fruit, and obedience of his people. And indeed his people know his voice, and are willing that Christ should use them as he pleaseth; and though they*

*The Mystery.*

have for maintaining the sheep, that the sheep maintain them. See 1 Cor. ix. 7.

*The Explanation.*

they cannot maintain Christ's personal, yet they may Christ's mystical body, and he expects it.

*But Christ is a great shepherd, one who excels all others, Heb. xiii. 20.*

1. *Shepherds are hirelings. They keep other men's sheep.*

1. Shepherds do not, cannot make their sheep.

2. Shepherds seldom or never lose their lives. They never lay down their lives for the sheep.

2. *Shepherds have but a few sheep.* Their flocks are but small.

1. *But Christ's sheep are all his own; and that*

1. By creation. He made us, not we ourselves; we are his people, and the sheep of his pasture. See Pf. c. 3.

2. By redemption. When they were lost, he bought them; and his blood was the price of the ransom. See John x. 11.

2. *But Christ's sheep are more than ever any had.* The flocks on a thousand hills are his. He hath Jews and Gentiles for his sheep in the ends of the earth. Pf. l. 10. Mic. v. 4.

3. *Shep-*

3. *But*



*The Mystery.**The Explanation.*

3. *Shepherds bring up the rear; they come behind. A sheep may be slain before they can come to relieve it.*

4. *Shepherds may endeavour, but they are not able to resist the force of lions. If an hungry lion roar after the prey, though a multitude of shepherds come forth against him, he will not be afraid of their voice, nor abase himself for their noise. Isa. xxxi. 4.*

5. *Shepherds are poor slavish underlings. They have but small skill in comparison to Jesus Christ.*

3. *But he goeth before his sheep. He marcheth in the front, and leads up the van, that if any danger be, he may be ready to encounter it. See John*

x. 4.

4. *But Jesus Christ is able to drive away the beasts of prey. He alone, with his own voice, can make the fiercest lion leave his prey. He can make the devils flee, and and restrain the wrath of man. The devils tremble if Christ do but utter his voice.*

5. *But Jesus Christ, our shepherd, is a prince born. He is of the stock royal; of no lower descent than the seed of David.*

VII. Jesus Christ is called a lamb,

John i. 29. *Behold the Lamb of God that taketh away the sin of the world.*

Rev. xiii. 8. *The Lamb slain from the foundation of the world.*

*Lamb.*

*The Mystery.*

*The Explanation.*

1. **A** Lamb is a quiet, innocent, and harmless creature. It doth no wrong nor injury to any.

2. *A lamb is very silent and patient in time of being put to death. You may bind, and fleece, and strike a lamb, and not hear a complaining bleat. A lamb doth not cry or strive as other creatures do. Isa. liii. 7.*

3. *Lambs*

1. **C**HRIST is of a sweet, quiet, innocent, and harmless nature. He never wronged or injured any.

2. *Jesus Christ was as one dumb, and opened not his mouth. He yielded himself willingly to the death. He opened not his mouth; nor drew his sword, nor called for legions of angels, but yielded his cheek to the smiter. See Acts viii. 32.*

3. *Christ*

*The Mystery.**The Explanation.*

3. *Lambs were the riches of ancient times ;* For, of old, their money was called a lamb, because the figure of a lamb was on it. Abraham bought a field for an hundred pieces of silver or lambs. See Gen. xxxiii. 19.

4. *Lambs are weak and infirm creatures ;* so weak, that many times the shepherd is fain to carry them in his bosom.

5. *Lambs are very useful and profitable.* Their flesh for food, and their wool for cloaths.

6. *Lambs*

3. *Christ is all our riches.* No money will pass for current with God, but only Jesus Christ. He is the christian's estate, portion, and inheritance. Let not the rich man glory in his riches ; but in Christ we may boast all the day long. See Jer. ix. 23, 24.

4. *Christ became weak,* taking on him human infirmities with the nature ; and was many times in such cases, as that an angel came and ministered to him.

5. *Christ is very useful,* even to a necessity. His flesh is our bread, and his righteousness our cloathing. See John vi. 51. Isa. lxi. 10.

6. *Christ*

*The Mystery.**The Explanation.*

6. *Lambs were for sacrifice.* They did typically make atonements. Samuel, to appease God, offers up a sucking lamb. There was a paschal lamb, a lamb for daily sacrifice; for peace-offerings, &c. See 1 Sam. 7. 9.

6. Christ is the Lamb slain, that is sacrificed from the beginning of the world; that is, in Abel's offering, which was the first lamb typical of Christ. A Lamb, in all offerings, shews Christ in all, who is the body of all the shadows, and the substance of all sacrifices. See Rev. xiii. 8.

## VIII. Jesus Christ is likened to a pearl.

Matt. xiii. 45, 46. *The kingdom of heaven is likened unto a merchant-man seeking goodly pearls: Who, when he had found one pearl of great price, went and sold all that he had, and bought it.*

*Pearl.**The Mystery.**The Explanation.*

1. **P**earls have a very strange original and birth. The

1. **J**esus Christ's original and birth is wonderful. In



*The Mystery.*

The shell which is the mother of pearl, at a certain time of the year, opens itself, and takes in a certain moist dew as seed, wherewith they swell and grow big, till the time of their bringing forth the pearl.

2. *Pearls are of very great worth.* They are highly prized, far above silver or gold. They are the richest merchandize, and most sovereign commodity throughout the whole world. Men hazard all, and sell all for pearls.

3. *Pearls are very rare things.* Pebbles are common, but pearls are scarce. There are but few who have pearls.

4. *Pearls*

*The Explanation.*

In the fulness of time a virgin, mother of Christ our pearl, is overshadowed by the Spirit, and travails big with Christ, 'till the time came when she was to be delivered of such a pearl as was the world's ransom.

2. *Jesus Christ is of an inestimable value.* He is precious above rubies, and all that can be desired, is not to be compared to him. Pearls cannot be brought in competition with his blood precious. His saints precious. His promises precious. His word precious. His faith precious.

3. *Christ is very rare;* that is, he is enjoyed but by few. Few know the worth of, few sell all for this pearl.

4. *Christ*

*The Mystery.*

*The Explanation.*

4. *Pearls have an hidden virtue and secret excellency. Tho' for bulk a pearl be small, yet in power a pearl is great.*

4. *Christ hath an hidden and secret way of working. Though he seem weak to the world, yet he is the power of God to salvation. See Rom. i. 16.*

5. *Pearls have very many excellent qualities, as*

5. *Christ hath many excellent qualities, as*

1. They are pure ; and that makes their worth.

1. He is pure and spotless, altogether without sin.

2. Pearls are bright, shining and resplendent, lucid and transparent ; yea, their beauty is as much within as without.

2. Christ is beautiful, fair and shining, above ten thousand. Christ's beauty is as much within as without.

3. Pearls are firm, strong, and well compact, so as fire cannot consume them, nor ordinary strength break them.

3. Christ is a firm, sure, and strong Christ. Fire cannot burn him, water cannot drown him, nor strength break him.

6. *Pearls have many very notable effects, as*

6. *Christ hath many famous effects, as*

1. They supply our need on all occasions.

1. He supplies our need on all occasions.

2. They

2. *Christ*

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*The Mystery.**The Explanation.*

2. They are for grace and ornament. A pearl in one's ear is instead of an usher to make way for the wearer, because the wearers are looked on as honourable.

3. Pearls are of great use to prevent poisons, to preserve natural strength, to purge melancholy, &c. they are very cordial.

7. Pearls are called unions, as much as to say, singular; because they are always found out by one, and not more together.

2. Christ is our grace and ornament. If we wear Jesus Christ, he will make way for us through the press of evils wherewith we are thronged in the world.

3. Christ only can keep us from being poisoned with the venomous sting of the old serpent. He only can strengthen us, and purge out our corruptions. He is our cordial.

7. Our Christ is singular; that is, the one only Christ. There is but one Mediator between God and man.

IX. Christ is the Head of the Church,

*Eph. iv. 15.* But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

*Eph. v. 23.* Christ is the Head of the Church.

*Head.*

*Mystery.*

**T**HE head sendeth influence into the whole body. All the body is beholden to the head.

*Explanation.*

1. Christ hath an influence into every member of the body; he giveth every member grace, light, righteousness, &c. they have all from him.

*Mystery.*

2. The head governs the body; 'tis the throne of the soul, the seat of reason and understanding, whereby the soul orders and disposeth of the body.

*Explanation.*

2. Christ rules and governs his body; Christ disposeth of all the members by an arbitrary power, to what places and functions it seems him good.

*Mystery.*

3. The head is the grace of man, 'tis the seat of beauty.

*Explanation.*

3. All the saints beauty is seated in the head, Christ is their crown and glory.

*Mystery.*



Mystery.

4. *The head doth sympathize with the body; for if the toe be trod on, the head feels it, and looks to it, and complains of it.*

Explanation.

4. Christ is very sensible of all that is done to his people. If any strike them, he says, Why persecutest thou me? Acts ix. 4.

Mystery.

5. *The head is the highest part of the body: high and eminent as above the rest: The top of all. The glorious beauty, saith the prophet, which is on the head that is on the top of the valley. See Isa. xxviii. 4.*

Explanation.

5. Christ is high and exalted above all the members. Jesus Christ being to supply all became the top of all, that from on high his precious ointment might stream down to the skirts of his garment.

Mystery.

6. *If the head be sound, though many members be weak, yet there is no danger but a man may live. As long as the head is above water, the body cannot be drowned.*

Explanation.

6. Though many of Christ's members be sick and weak, he is always in good health; and while the head is alive, the body shall not die. Our head is high above gun-shot, and while he is safe, we are safe in him.

X. Christ is called a Vine,

*John xv. 1.* I am the true Vine, and my Father is the Husbandman.

*Vine.*

*Mystery.*

**A** Vine is a goodly, fair, and pleasant thing to look upon. And that

1. For the pomp and stateliness of the leaves, which veil the grapes from the scorching sun.
2. For her loving embraces, with which she clasps about walls, trees, and poles.
3. For her big-bellied grapes; for the many bunches and clusters which hang like ear-rings to adorn her.

*Explanation.*

1. Jesus Christ is very fair, lovely, and amiable to look upon, and that
1. For the skirts of his garments which do hide our souls from the heat of his wrath.
2. For his many loving embraces wherewith he clasps and embosoms his beloved ones.
3. For the graces wherewith he is pregnant. The many clusters of grape-graces, which, like jewels, set him forth.

*Mystery.*

2. A vine hath a very pleasing acceptable and grateful smell.

*Explanation.*

2. The favour of Christ is like sweet Ointment poured forth.

*Mystery.*

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## Mystery.

3. A wine is very fruitful, it bringeth forth abundance of grapes; from which wine (the blood of grapes) is prest forth a liquor that hath many excellent qualities. See Ps. cxxviii. 3.

1. Wine is a special good medicine for an ulcer, by reason of its heat and moderate drying.
2. Wine is comforting; it makes merry and glads the heart of man; it lightens the heavy heart; it cheers up and revives the spirits, which were imprisoned in damps of melancholy. It makes a man forget his affliction. See Ps. civ. 15.
3. Wine doth refresh the inward and natural heat, and thereby quickens the stomach. Paul would have Timothy drink wine to heat his stomach, which was cooled by drinking water. Wine causeth the stomach to have an appetite to meat; it helps concoction, and conveyeth nourishment through all parts of the body. It increaseth strength, maketh pure blood, maketh the body well-coloured, and is of great use to such as are in consumptions.

## Explanation.

3. Christ brings forth abundantly: from him is all our fruit found; and from him there flows forth blood which is better than wine, and hath many transcendent qualities in it.

1. Christ's blood is the best medicine to cure the ulcers which sin hath made in the hearts of men.
2. Christ is full of comfort, and fills the soul with comfort. He revives and cheers up poor drooping souls; and when he comes,

the soul forgets the sorrows and pangs which it lay under while he was absent.

3. Jesus Christ doth refresh and stir up the roots of grace in the soul, which many times are kept under by cooling temptations. He provokes the soul to strength of appetite after the bread of life, and helps the soul to digest and concoct the marrow wherewith he feeds it. He strengthens and beautifies the soul, and keeps it from languishing under a consumption. He is (oh how sweet!) a cordial.

### The disparity between the Vine and Christ.

#### Mystery.

1. *The wine as it needs ground to stand in, so also props to uphold it; for it cannot stand alone by reason of its weakness. 'Tis an adjective substantive.*

#### Explanation.

1. But Christ is of himself, and stands by himself, and needs not another either as a foundation to stand on, or a prop to lean on, he being all himself.

#### Mystery.

2. *The wine of itself is not serviceable to any thing; it is so brittle that it will not serve to make a pin. All its excellency is in fruit-bearing.*

#### Explanation.

2. But Christ is most excellent in his own person; and were it to be supposed he could bear no fruit, yet himself were most excellent and glorious.

#### Mystery.



Mystery.

3. *Vines are confined to certain places and inclosed, and are not common to every man's use.*

Explanation.

3. But Christ stands in the streets; and he that runs may take and taste how good and gracious he is to all that come unto him.

Mystery.

4. *A wine ageeth soon; it is very short lived, and endureth not long. It makes haste to its bigness, and dies suddenly.*

Explanation.

4. But Christ is long lived, even to eternal life. Christ doth not grow old, nor decay; but is and will be for ever.

Mystery.

5. *A little wine (as a drop or two) cannot effect much, it cannot chear at all.*

Explanation.

5. One drop of the water of life, and the ointment of the Spirit exceedingly revives a soul.

Mystery.

6. *We may drink too much wine, and so sin against God and our own souls. For*

1. *It causeth woe, sorrow, contention, babbling, redness of eyes, and wounds. See Prov. xxiii.*

29, 30.

2. *It inflames to pride and lust. See Isa. v. 11. Prov. xxiii. 33.*

3. *It maketh a mocker and rageing.*

4. *It openeth the mouth to speak perverse things. See Prov. xxiii. 33.*

5. *It*

5. *It makes us insensible of danger.* See Prov. xxiii. 34, 35.

6. *It taketh away the heart.* See Hos. iv. 11.

7. *It maketh sick.* See Hos. vii. 5.

8. *It makes a man to affect evil men.*

9. *It overcometh.* See Jer. xxiii. 9.

*Explanation.*

6. We can never drink too much of Christ's wine; nay, the more we drink, the better we are: and therefore he calls upon us to drink abundantly, till we be filled and overcome into an extasy of admiration. What-ever evil cometh by drinking much wine, the opposite good is attained to by drinking much of the blood of our vine. There is no excess in drinking of Christ's flagons; a man shall not be a transgressor thereby.

*Mystery.*

7. *Wine's comfort is transient, is soon passed away; but like the crackling of thorns under a pot.*

*Explanation.*

7. But the Comforts of Christ are durable. They are for evermore. They never cease to be.

*Mystery.*

8. *In a vine there are many superfluous and fruitless branches, empty vine-branches, which bear no grapes.*

*Explanation.*

8. But in Jesus Christ there is not one fruitless branch; there is not one barren among them. See Cant. iv. 2.

XI. Christ

Prov.

II.

# XI. Christ is called a Friend,

*Cant. v. 16.* This is my Beloved, and this is my Friend.

*Friend.*

*Mystery.*

1. **A** Friend is as a man's own soul. Jonathan loved David with a wonderful love; that is, as he loved his own soul. Hence a friend is expressed by *alter ego* an other self; *amicorum una est anima in duobus corporibus*; they have but one soul in two bodies. There is identity and oneness between friends. And so, looking on them as themselves, they love them as themselves. *Deut. xiii. 6.* *1 Sam. xviii. 1.*

*Explanation.*

1. Christ loveth his people as his own soul. As the husband in loving his wife loves but himself; even so Christ loves his friends in himself, and as himself. They are so many members, without which the body were incomplete; and therefore Jesus Christ loves them as one with himself, looks on his friends as without which he were not one, and therefore loves them as his oneness. *Eph. v. 28, 29.*

*Mystery.*

2. A friend much rejoiceth in a friend's company and communion. They joy in each others enjoyments; they are not at rest but in being together: each makes one life double, by making a double life one.

*Expla-*

Christ

*Explanation.*

2. Christ is much delighted in the company of his friends; he is always drawing nearer and nearer to them, and drawing them nearer and nearer to himself; they are always in his arms embraced by him.

Friendship when nearest, nearer it would be,  
And by a closer tie bound fast to thee.

*Mystery.*

3. *A friend is very free in imparting his mind to a friend. He accounts nothing worth knowing unless he make it known. He rips up his most inward secrets to his friend. Job calls his friends, inward friends, or the men of his secrets. See Job xix. 19.*

*Explanation.*

3. Christ maketh known all his and his father's to his people. He hides nothing from them which concerns them to know. I have called you friends, for all that I have heard of my Father I have made known unto you. See John xv. 15.

*Mystery.*

4. *A friend overlooks all disparity and infirmity; if he finds not equality, he makes it. Friendship is so generous, that it will love misery, it will look on deformity as handsome, if it be but drest in the livery of friendship. A friend never thinks his friend too poor, or too despicable to be owned by him. Deformities do not keep off a friend from loving.*

*Explanation.*

4. Christ overlooks all our infirmities and deformities; and though there were such inequality and disproportion, yet he would love us. There was disparity in age, he the Father of eternity, we the

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sons of yesterday: in estate, he heir of all things,  
 we had nothing: in beauty, he the loveliest of ten  
 thousand, we black and deformed: in birth, he  
 the son of God, we the offspring of earth: in con-  
 dition, he holy, we sinful.

Mystery.

5. *A friend loveth at all times; and therefore  
 sticketh closer than a brother: he doth not leave his  
 friend in adversity, but is as much his then as ever.*

Explanation.

5. Christ never leaves his people in time of streight  
 and danger: though they be in fire and water,  
 he will be with them. Christ sticks close to  
 his friends.

XII. Christ is called a Lion,

Rev. v. 5. Behold the Lion of the Tribe of Judah.

Lion.

Mystery.

**T**HE Lion is a very majestic creature;  
 majesty sits enthroned in his very looks: which  
 occasioned this speech from Philip of Macedonia,  
 That an army of Harts, which are timorous creatures,  
 having a Lion to their captain were more terrible  
 than an army of Lions that had an Hart to their  
 captain. And hence it may be that they take and  
 subdue Lions by casting a vail upon their Face, as  
 if all their force lay in their majestic looks.

Explanation.

1. Jesus Christ doth carry majesty in his face:  
 There is majesty in his looks, majesty in his words,  
 majesty

majesty in his coming. One Christ in the head of a company, though but Hart-hearted christians, is enough to oppose, scatter and vanquish the most potent army that ever the prince of darkness and god of this world could raise against the saints. The looks and words of Christ affright his enemies.

Mystery.

2. Lions are valiant, magnanimous and courageous; they are always conquerors; and are hieroglyphical of dominion; and it was accounted ominous if a woman brought forth a lion, as signifying that country to be subdued by strangers. Hence the adage *societas leonina*. The ruling, yea the over-ruling society.

Explanation.

2. Christ's majesty doth not want magnanimity; Christ never encountered with any but he was conqueror. He conquered the devil, and rid in triumph through his kingdom (the air) when he ascended on high. He conquered the world, trampling it under his feet. He conquered sin, condemning it. He conquered the wrath of God, appeasing it. When the woman brought forth the lion of the tribe of Judah, it pretended nothing less than the conquest of the devil's kingdom.

Mystery.

3. A lion is a terrible, dreadful, and formidable creature. When he lifts up his roaring voice, the beasts of the field tremble, and hide themselves for every fear. See Amos iii. 8.

Explanation.

3. The voice of Christ (especially in the last day) is most dreadful to the wicked; it makes them cry to the mountains to cover them, as not being able to abide his voice. See Rev. vi. 16.

F I N I S.



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